acters have been supposed to be particularly efficacious in insuring well-being. Among those frequently employed are *ju,* which may be translated as happiness or good fortune, and *shou* (longevity).

The customs concerned with the *kuei* might be described at great length, for they have entered and, although somewhat weakened in places, still enter extensively into the folklore and life of the masses. For the average man they have probably been fully as important as the more highly rationalized and organized systems of Confucianism, Buddhism, and Taoism.

A belief in certain mythical creatures has had a large place in the popular mind. These do not belong exclusively in the field of religion but at times are objects of reverence and even worship. The *Lung,* or "dragon," is the most familiar. He is regarded as benevolent and is associated with the *yang* and with rain, clouds, and water. As the *Lung Wang,* or "dragon king," the *Lung* has been very widely worshiped and temples have been built to him. There is also the *Feng-huang (Feng* being the male and *Huang* the female), usually called in English the phoenix, a creature sometimes described as having the head of a hen, the eye of a man, the neck of a serpent, the viscera of a locust, the brow of a swallow, the back of a tortoise, and a tail like that of a fish but with twelve feathers. From time to time in Chinese history it has shown itself, usually as the harbinger of some political event. It is full of *yang.* Then there is the *CWi-lin, Ck'i* being the male and *Lin* the female. Like the *F£ng-huang,* in appearance it presents a somewhat bizarre composite of several creatures. Because of its single horn it is generally called in English the unicorn. It

is gentle by disposition and as a rule is seen only in times of good monarchs. With the *Feng-huang* it is believed to have a good deal to do with the coming of children and the popular regard for it rests largely upon this phase of its activity. All three—the *Lung,* the *Feng-huang,* and the *Ch'i-lin*—come down from very early historic and possibly from pre-historic times and so have been long intimately connected with the Chinese mind.

The Chinese have had a great many divinities which do not, strictly speaking, belong to any one of the three major cults, although, with the eclecticism and syncretism so characteristic of China, they may be appropriated by any ot all of them. Some arf probably of purely native origin, others may be importations, an